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such an arrangement, and in the approaches to it through alliances, are passed over by Mr. Kingsley with scant notice. To believe that the world can be made peaceful and democratic by a huge federation requires almost more faith than to believe that men have now become so convinced of the wickedness of war that they will never again—federation or no federation, league or no league—precipitate another Armageddon.

Progress, as a matter of fact, is usually the outcome of a slow and half-conscious process, as the whole history of English democracy goes to show. It is seldom much helped by attempts at immediate and comprehensive solutions of all existing difficulties. But the hasteners of evolution will not have it so!

Is Mr. Kingsley, after all, one of these, or is he merely a philosopher? On the whole he seems to side with the anticipators of the millennium: he seems to intend his theory of alliances as an immediate and practical programme. It is important, however, to make a clear distinction between the persons who urge that if the world generally could but see as few thinkers of superior enlightenment see, federation, or some other scheme, would certainly work, and those who urge that, the advantages of the preferred plan being self-evident, or nearly so, the world must necessarily adopt it as soon as a strong initiative is taken in some quarter. The former merely exhort; the latter propose action. The former, while they help mankind by clarifying and strengthening its hopes, sometimes arouse impatience as being rather futile; the latter are not infrequently overconfident. Quite unlike either, is the statesman who divines the next step that truly ought to be taken along the road of progress.

**LAW AND THE FAMILY.** By Robert Grant, Judge of the Probate Court, Boston. New York: Charles Scribner's Sons.

To be something of a philosopher would seem to be almost necessary for a complete Probate Judge. Judge Grant is a philosopher in more senses than one. Not only is he able to see with a certain steadiness and wholeness the not unimportant phases of life that are specially exposed to his view, but he has a considerable endowment of that unostentatious humor which combines readily with a nice valuation of factors in human conduct and an unilluminated but charitable view of human nature. Judge Grant is never wholly serious except when he is talking about really menacing abuses, and he is not depressing even then.

A book about the kind of law that touches most of us most nearly, a book written by one who is not only an expert in that kind of law, but an accomplished essayist,\* ought to be worth reading; and in Judge Grant's *Law and the Family* one is not disappointed. From the somewhat Hudibrastic verses that form the foreword of the volume to the serious question propounded at the end of the last chapter—a ques-

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\*Robert Grant has written *The Convictions of a Grandfather*, *The Chip-pendales*, *The Undercurrent*, *The Art of Living*, *The Reflections of a Married Man*, and other stories and essays.

tion regarding the portentous growth in the divorce rate—the whole discourse is as engrossing as it is instructive.

That Judge Grant has, first and last, a great deal to say about women does not, of course, lessen the interest of his volume. It is a pleasure to remark that he really has something of value to say about them. Naturally, so wise a man would keep clear of the pitfall of generalization about the sex; yet the author does not hesitate to say, for example, that trusteeship is an employment for which woman is better adapted than for some others to which she aspires, and that "her chief stumbling block would seem to be that she has made a boggy of property." These words are well weighed, and should have influence. Venturing a little further on to theoretical ground—but with proper judicial caution—Judge Grant makes a general suggestion which would (perhaps) if adopted, relieve the Probate Judge of much vexation and prove of advantage to humanity in general. "It may be," says the author, "that women are honester than men. Let us stifle a lingering doubt whether they have the same amount of brains, and declare that there is no reason except inexperience why they should not manage their own affairs and those of others to a greater extent than they do. They would be very pleasant to deal with; yet sex would be no protection against loss of dollars by poor judgment." The subtle two-sidedness of this passage—a quality by no means to be confused either with irony or with the heresy of "Mr. Facing Bothways"—is characteristic.

The idiosyncrasies of will-makers and the passion of many men for tying up property so as to prevent indiscretions on the part of heirs, give occasion for some stories almost as remarkable as those venerable tales contained in *Famous Cases of Circumstantial Evidence*, and more informing by much. It is in connection with the latter subject that the author brings forward what is, perhaps, the solidest piece of wisdom in his whole book. "After all," he says, "in the final analysis, the practice of tying up property for the lives of the next generation is based on implicit distrust of human nature, especially one's own flesh and blood, and an absence of humor, which prevents perception that if the objects of one's bounty are not fit to have riches, the sooner it leaves their hands and gets into some one else's, the better for society. . . . No one could reasonably quarrel with a discretion that would postpone complete ownership in most cases to the age of twenty-five or thirty, a period at which the second generation is apt to show signs of steadying down, rather than relinquish it at the bare limit of twenty-one. As for disinclination to care for property, it is not feasible to build on this, because of the host of agents, attorneys, men of affairs—call them what you will—waiting with their mouths open for just such choice morsels. The fallacy lies in the failure to distinguish that under the tying-up system the beneficiary has no power of selection and no option as to whether he or she wishes to take charge of the inheritance or not. An agent picked by the absolute owner of the property is to all intents as responsible as a trustee named by a testator, with the advantage that there is a string attached to the employment, which can be twitched if the association prove unsatisfactory." The first part of this opinion seems as wise as

Lord Chesterfield's offer to his son: "If you will do exactly as I direct until you are eighteen, I will do whatever you wish from that time onward." The second part finds striking confirmation in experience.

To most persons Judge Grant's book will prove highly interesting. For those elderly enough in age or temperament to appreciate the mellow wisdom that is consistent with not being too sure, its appeal will be strong. It offers not, indeed, detailed advice, but a rarer commodity—unpretentious counsel.

PICTURES OF THE FLOATING WORLD. By Amy Lowell. New York: The Macmillan Company.

"In the Japanese 'Lacquer Prints,'" writes Miss Lowell in her foreword, "the *hokku* pattern has been more closely followed than any corresponding Chinese form in the 'Chinoiserie'; but even here I have made no attempt to observe the syllabic rules which are an integral part of all Japanese poetry. I have endeavored only to keep the brevity and suggestion of the *hokku*, and to preserve it within its natural sphere." In this attempt, Miss Lowell has admirably succeeded. Her adaptations are as charming as are the best examples of the originals in translation. Here are two lines "to a husband":

Brighter than fireflies upon the Uji River  
Are your words in the dark, Beloved.

Is it possible to get more of genuine passion, without excess into fourteen words? Says a lover:

If I could catch the green lantern of the firefly,  
I could see to write you a letter.

The tender playfulness of love has hardly been better expressed by any other poet, Japanese or English. The sentiment of the following lines—a sentiment, by the way, of incalculable antiquity—has, perhaps, never before found utterance in words so simple and good:

Because the moonlight deceives,  
Therefore I love it.

All these verses are satisfying and treasureable: one does not want to forget them. Why is it, one wonders, that one so promptly and instinctively does forget a great deal of what Miss Lowell writes? Consulting one's conscience, one finds that this effect is apparently not due either to ill-nature or to apathy.

Can it be that an explanation is to be found in the fact that the Japanese verses are confined more or less within a traditional form—a form that for some reason none too well understood has given satisfaction to a considerable number of people for a moderately long period of time? At any rate, it is a comforting reflection to those who like the Japanese adaptations but do not like other forms of *vers libre*